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Dear Brother Franklin— . . .

The Pahvante Indians are supposed to be apprehensive of a further investigation into the Gunnison affair, and most of them have recently left Fillmore, and have gone west of the Desert; the three Indians previously given up and sentenced by Judge Kinney to three years' imprisonment, are patiently serving out their time in the penitentiary. The Pahvante Indians must have had some inkling of the policy of our Puritan fathers in one of the towns of Massachusetts, as described in a note of Governor Winthrop's history of that colony. A white man in one of the towns had killed an Indian in an unprovoked manner; the Indians demanded restitution, that he should either be put to death, or given up to them. A Church meeting was held, the prisoner proved guilty, and was condemned to be hanged, when they fortunately discovered he was the only cobbler in the town, and could not be spared. Another general meeting was called, and ended in hanging a poor, innocent, honest old weaver, who was out of business, in his stead; which satisfied the Indians. The idea of Major Reynolds receiving a company of Pledge prisoners, including a squaw, as the murderers of Gunnison's party, is laughably ridiculous, all the real murderers being suffered to go at large. . . .

GEORGE A. SMITH.

*The L. D. S. Millennial Star*, No. 44, Vol. XVII, November 3, 1855

DISTRESS AMONG THE MORMONS.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disappeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. . . .

In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. . . .

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hundred-and-one isms that have passed through the same ordeal of public opinion through which Mormonism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation, and of the Oneida Perfectionists, and the Free-Loveites, and many others, and all for the same reason: we believe they are violations of Natural law.

But it is not to condemn Mormons, nor to defend them, that we speak; it is to claim for them that charity which is a necessary element in our emotional nature; to demand that in this age of enlightenment and in this country of religious toleration by law, the press, the people, and the preachers shall not indulge in petty, spiteful, and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offense is an honest difference of opinion on certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intoleration. The time has passed for those evils. They should not be countenanced for a moment. . . .

—*Woman's (U. S.) Advocate*.

*The Deseret News*, November 7, 1855

REMARKS

By President Heber C. Kimball, Directly After the Sermon by President B. Young, Printed in No. 34: Bowery, Oct. 6, 1855.

(Reported by GEO. D. WATT.)

. . . .  
The principle of plurality of wives never will be done away, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. I